

1834

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Gambier Observer, February 28, 1834

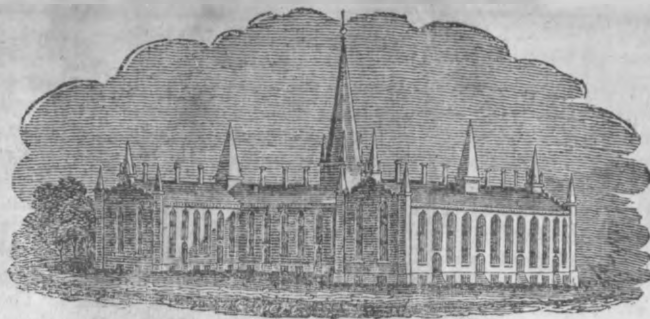
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, FEBRUARY 28, 1834.

NO. 24.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Presbyterian.

THE ALPS.

With pensive heart and trembling steps I tread
These savage heights, with Alpine horrors crown'd,
While eagles scream around their stormy head,
And the hoarse torrents pour a solemn sound.

'Tis awful! Here no grovelling thought can dwell,
Where all is vast, magnificent and high,
I feel, I feel the ascending spirit swell,
Though faint the foot, and wearied be the eye.

Ah! treacherous heart, by earth-born cares oppress'd,
Why rove thy thoughts amid the sordid throng;
Where sensual pleasures clog each vulgar breast,
And gold and glory trail their pomp along?

Oh mount at length to Heaven! on rapid wing,
There in thy native Empyrean glow,
And blest with peace and bright in endless spring,
Smile at the clouds that shade a world below.

MISSIONARY.

TRACTS IN FOREIGN COUNTRIES.

We copy from the American Tract Magazine for February, the following letters from friends of the Tract cause in foreign countries, thankfully acknowledging donations from the American Tract Society, and earnestly entreating further aid.—N. Y. Obs.

Letter from St. Petersburg, Russia, dated June, 1833.

The kindness of your society to us calls for our devout thanksgiving both to God and to you his servants: and I believe we have felt deeply on this subject.

Our tract meetings are generally held on Monday evenings, after our weekly concert for prayer. This was the case when we received the joyful tidings of your last donation! You may form some idea of our feelings at this announcement, when I mention that we were at that moment preparing to print 80,000 tracts, i. e. 60,000 in Russ, and 20,000 in Finnish; but we had scarcely 100 roubles in hand. We were working in faith; and God sent us, through your bounty, just the very thing which we needed. Eternal praises to his name! Some of the tracts which we are now printing in both languages are translations from tracts published by your society.

In your circular you have taken a grand view of your tract operations, both as it respects the past and the future. No one who has a heart that feels but must be animated with the objects which you there present. We praise the Lord for giving you such expansive views, and pray that all your hopes may be realized! Now, dear sir, we pray you to take another view of the subject; and while you are stretching out the helping hand of holy brotherhood toward us, please to consider us as your auxiliaries or agents, who are actually in a distant field, and laboring to promote the objects on which your hearts are set. We labor for sixty millions and more; for in addition to our tracts in European languages, we are attempting a little in Persian, Armenian, and Mongolian; and as new fields open to us, and proper agents are raised up to translate them for us, we shall embrace them; and we shall do it in the full confidence that our covenant God, who is your God, and who has graciously given you to us for our benefactors, will not suffer us to relinquish our work, or to diminish it for want of funds. So you see, dear sir, that

our expectations from you are great. Favors received encourage us to hope for more; and we hope you will not be displeased with us for believing that you are both able and willing to help us in this labor of love.

In a letter forwarded to you a short time since, we mentioned that nearly 400,000 tracts had been circulated. We now add, that every day's experience convinces us how acceptable our tracts are, and what a powerful and blessed influence they are exerting on the souls of men.

Our tract friends in St. Petersburg, up to August 1st, 1832, had obtained supplies of tracts as follows, a large part of which had been circulated: Princess Metschersky's Russian tracts, - 200,000 Russian A. B. C. book, containing early reading lessons, and Scripture extracts on the character of God, Fall of Man, the way of salvation by Christ, &c. a valuable book, circulating rapidly in various parts of the empire, - 5,980 Russian tracts reprinted, (see list, 8th annual report,) - 115,000 Luther's Commentary on Lord's Prayer, Finnish, - 3,000 Received from London, &c. English, German, and French, - 31,600 Do. from Hamburg, Germany, - 13,000 Do. from Stockholm, Sweden, - 2,750 Other tracts purchased and distributed by the Rev. Mr. Knill, - 3,650

Total, - 374,980

Letter from Rev. Mr. Gutzlaff.

CANTON, MAY 24, 1833.

DEAR SIR,—Though unknown to you, I venture to plead before the American Tract Society, for my beloved nation, the Chinese. The last attempt to spread the Word of Life in Manchoo Tartary Keangsoo, and Che-keang, has been so successful that we are emboldened to promulgate the glorious Gospel to a still greater extent. As the demand is so great, we should be happy to circulate millions of tracts. The greater part of the books hitherto distributed are written by English Missionaries. We are fully aware that Scripture Tracts are of all other productions the most likely to promote the salvation of our fellow creatures; but at the same time we ought to meet this peculiar people, on their own ground, and to elucidate scripture truth in a way the most intelligible for their darkened minds. If you can aid us in the endeavor of effecting this purpose, we should feel very grateful. The English Tract Society has hitherto unreservedly lent us an assisting hand; but our wants are now so large as to require the co-operation of kindred Societies.

The God of all mercy, who has opened a door to China, will doubtless crown his work with still greater success. Let it be our constant prayer, that the Holy Spirit may enliven the truth which has been communicated in writing to so many thousands. Let us trust the glorious day is also beginning to dawn in the Middle Kingdom, which has assumed the title of Celestial Empire, though excluded from the kingdom of heaven.

If you can answer my wishes, you will do me the favor of entrusting the funds to the Rev. Mr. Bridgeman at Canton. I hope, at all events to receive an answer.

We expect here much from the American churches. The Spirit of God has been so richly poured out amongst them, that the fruits will be abundant and redound to the evangelization of China.

Recommending the great work and myself to your earnest prayers, I subscribe myself your most obedient servant,

CHARLES GUTZLAFF.

BIOGRAPHY.

For the Gambier Observer.

SKETCH OF THE CHRISTIAN CHARACTER OF MRS. R. H. HOPKINS.

[CONTINUED.]

We have now seen our departed sister in the character of daughter and wife,—the scene will be changed, and she appear discharging, in that degree, in which her peculiar circumstances enabled her, the claims which a perishing world has on the sympathies, prayers, and exertions of the child of God. Under date of March 1825, she writes:—"Much do I fear that surrounded as I am with every comfort, I do not duly appreciate the inestimable blessings and privileges I enjoy. Being deprived of health, I do not have it in my power to testify my gratitude by active exertions in promoting the good of others, and endeavoring to build up the cause of Christ: but let me ask, do I perform all that is in my power to effect these objects? If I cannot visit and watch over the sick, and the needy, I can administer to their wants some other way. If I cannot aid the cause of Christ any other way, I can by my example: by humility, patience, and resignation, under the afflicting rod; manifest to the world that religion alone, has power to render a sick, and dying bed happy. I can converse with those near and dear to me; and entreat them to repent and live to God. I can pray for them and all the world. More, much more can I do—O! that I may have grace to perform all that is in my heart." During this year the village in which Mrs. H. resided was visited with a more than ordinary attention to religion. "Many," she writes, "who a few weeks since were utterly careless and thoughtless as to their eternal interest, are now anxiously saying 'what shall I do to be saved?' Her views of the duty of Christians, on such an occasion, deserve attention.

"To Christians, this should be a season of rejoicing and thanksgiving, on account of those who are brought out of nature's darkness, into God's marvellous light—of humiliation, fasting and prayer, for those who are yet out of the ark of safety, enemies to God, and their own souls, travelling the broad road to destruction. And yet how little do Christians exert themselves in the behalf of this latter deplorable class; perhaps, they countenance them in looks and actions, if not by words, in sinful and iniquitous practices; when, would they kindly reprove and admonish them, it might prevent the commission of crime, at that time, and possibly, ever after. At any rate we ought not to countenance sin, much less participate in it. We must avoid even the appearance of evil, for those who are inquiring the way look to us for example; and even the most profligate and abandoned expect our conduct will coincide with our profession." To those who beheld the consistent conduct of dear Mrs. H. at this period, the following view of herself would appear exaggerated, but far

differently will they know, who, like her, have experienced the plague of *in-dwelling sin*.

"When I look into my heart, and see its corruption, and depravity, I am almost ready to despair. How can one who has so long abused the mercy of God, expect to find pardon! My sins are numberless, great and aggravated, have been committed against the full blaze of Gospel light! Many, many and grievous have been my transgressions, since having made a public profession! O, how does this add to the heinousness of my guilt. What saith the word of inspiration? "Let every one that nameth the name of Christ, depart from iniquity." But I have crucified afresh the Lord of glory, and put him to open shame. When I take a retrospect of my past unprofitable life, I am filled with remorse and confusion! What have I done for the glory of God, for the interests of my fellow-men, for the salvation of sinners? Nothing! Nothing! I feel that I can adopt the language of Job, and say, "Lord I am vile;" and with the Prophet, "From the sole of my foot, even to the head, there is no soundness in me, but wounds and bruises and putrifying sores;" well may I cry out, "I abhor myself and repent." In the following year she writes,—"a sense of my unworthiness, at times weighs down my spirits, and makes me fear I have no part, nor inheritance among the righteous: but Jesus Christ died for sinners, here I rest my hopes. He has said, "Come unto me all ye that are weary and are heavy laden, and I will give you rest,"—and here is encouragement even for me. To Him, therefore, my Lord, and my Saviour, do I commit my all for time and for eternity, under his care and guidance, I have nothing to fear. Thou hast preserved and blessed me, O, my Saviour, and it is my joy, my comfort, and happiness, that weak, frail, erring, and sinful as I am, thou carest for me. Safely can I repose on thy almighty arm; and with firm confidence trust thee for the future. I will fear no evil, for thou art with me. Thy rod, and staff, they shall comfort me. O! blessed privilege of the Christian, to call God our Father, our Saviour. To lean on His Almighty arm with greater confidence than on our dearest friend. To feel that he careth for us; and will do more and better than we could for ourselves. Amidst the most distressing circumstances, to throw ourselves as it were, into his arms, and be at rest there. This! This, is the comfort of the Christian; and this, have I, unworthy as I am, richly enjoyed. It was no delusion, no wild fancy's feverish dream, no flit of the imagination, that has led me, in seasons of distress and danger, to commit myself, my all, without fear, nay, with joy into the hands of my heavenly Father, and in my last trying illness, it was no vain idea that I was a peculiar favorite of heaven that strengthened me to bear with patience, and look forward with little anxiety to the result. "No! my soul was stayed on God. He enabled me to look up to him," "to recline on his care, as a child on the safe bosom of its mother."

But to return to that feature in her character on which we are now especially to look—her care for the welfare of others. In this respect her cup of blessings is made to run over. We will listen to her own words. In recounting the benefits which she had recorded during the past year, she writes,—"Nor is the last which I have received, the least! No! I feel that I am in possession of a blessing, which of all others, I have most earnestly desired, a Christian husband. It has been my earnest and constant prayer since our union, that he might be, what I now believe he is, a sincere and devoted follower of the meek and lowly Jesus."—But why stop here? Have I not cause to bless God for a sister, likewise, brought, we trust, from nature's darkness into the marvelous light of the glorious Gospel? O, yes! I truly rejoice in her conversion; and I heartily pray, that she may "daily grow in grace, and in the knowledge of our Lord and Saviour, &c."—"And, Oh! that another near and dear to me, may be brought into the fold of Christ—another sister, who, I fear, is not long to dwell with us below." Very soon, in regard to the last petition, her fears, and her hopes were realized. Her sister was removed. But not till she had good evidence of having found Him, who is our peace.

(To be Continued.)

From the Boston Recorder.

MARY JANE GRAHAM.

The last numbers of Key and Biddle's Christian Library contains a memoir of Miss Mary Jane Graham, by the Rev. Charles Bridges. An edition of the same work is about to be published by Crocker & Brewster of this city, with a preface by the Rev. Dr. Wisner. It is an addition of great interest and value to that important class of books, biographies of pious females, and will doubtless have an extensive circulation in this country. We will give our readers some account of it.

Miss Graham was born in London in 1803. Her early religious history is given by herself in a letter written in 1827, to a friend who had evinced some incredulity respecting the genuineness or permanency, of the religious impressions of children:

"You appear, my dear friend, to think very early piety too wonderful a thing to be true. It is wonderful, so wonderful that, when David was contemplating the starry firmament, he was drawn for a moment from his meditation on the wonders he there beheld, by the still greater wonder of "God's ordaining strength out of the mouths of babes and sucklings." But David's wonder and yours were of a very different nature; he wondered and adored. Jesus, too, that "man of sorrows," once "rejoiced in spirit," because God "had hid these things from the wise and prudent, and revealed them unto babes. Even so Father; for so it seemed good in thy sight." "Even so Lord Jesus; in thy rejoicing will I too rejoice; let the world think me a fool or an enthusiast, or beside myself, as they thought Thee." The story of 'Little Henry and his Bearer,' to which I believe you allude, I have been assured by Miss —, is every word of it true. Do not then bring upon yourself the dreadful sin of limiting the power of the Holy One of Israel. Jesus has said "Suffer little children to come;" and they will come, if He calls them. As facts are the strongest of all proofs, bear with me a little longer, while I tell you briefly the history of a child, for the truth of which I can vouch. I knew a little girl, about sixteen years and a half ago. She was much like other children, as full of sin and vanity as ever she could hold; and her parents had not as yet taken much pains to talk to her about religion. So she went on in the way of her own evil heart, and thought herself a very good little girl, because she said her prayers every night and morning, and was not more passionate, wilful, and perverse than most of her young companions. The God of love did not think this sinful child too young to learn of Jesus. He so ordered it about the time I am speaking of, when she was just seven years old, that she was led by a pious servant into some almshouses belonging to Rowland Hill, who had just been preaching at them. The servant and an aged woman entered into a long conversation together, to which she listened, and wondered what could make them like to talk about such things. But at the close of it, the old woman took the child affectionately by the hand, and said to her, 'My dear child, make the Lord Jesus your friend now that you are so young; and when you come to be as old as I am, He'll never leave you, nor forsake you.' God the Spirit sent these simple words to the poor sinful child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of Him in the Bible, and been wearied of the subject; how she had heard the minister preach Jesus, and wished the long dry sermon over; how she had said prayers to Him without minding what she said; how she had past days, weeks, and months, without thinking of Him; how she had loved her play, her books, and her toys, and her play-fellows—all better than Jesus. Then the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God for ever. Would Jesus love her now? Would he ever forgive her? She feared not; but she would try. She would make herself very good, and then, perhaps, Jesus would be her friend. But the more this little girl tried to be good, the more her naughty heart got the better of her; for she was trying in her own strength. She was led

to give up trying in that way; and many long nights did she spend in praying "with strong crying and tears" to Jesus, that He would teach her how to get her sins pardoned, and make her fit to have Him for her friend. Let me mention it for the encouragement of those who seek Jesus, that He did not disdain to listen to the prayers of this little child. He put it into her heart to read the Bible, of which, though she understood not all, yet she gahered enough to give her some comfort. One day her attention was fixed on these words, "The Lamb of God, which taketh away the sin of the world." Now something that could take away sin was just what this little girl wanted; and she asked her father to tell her who this Lamb of God was. He explained the precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend that the "blood of Jesus cleanseth from all sin." Now she fled to Jesus indeed. Now she knew that He had loved her and given himself for her; now the Spirit of God, who often chooseth the weak and foolish things of the world, to confound the wise and mighty, "shed abroad the love of God in the heart" of a weak and foolish child, and "filled her with peace and joy in believing. She had no one whom she could talk to of these things. But she held sweet converse with her reconciled God and Father; and gladly would she have quitted this life to go and dwell with Jesus. Since then she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend; and he never has and never will, forsake her. She has forsaken Him more than once for a season, and turned to follow the vain things of the world. But her Shepherd's hand has been over her in her wanderings, and he has never suffered her quite to depart from him. To this day her vain and treacherous heart is continually leading her to provoke her heavenly Friend. He "visits her transgressions with the rod, and her iniquity with stripes;" but He has sworn never to "take His loving-kindness from her, nor to suffer his faithfulness to fail." She is constrained to acknowledge, that during all this time, she has never done one thing that could merit God's favor. Free-grace, free-mercy, are all her song." "It is of the Lord's mercy she has not long ago been consumed." She is quite sure she could never have changed her own heart. No; God has begun the good work in her, and he must carry it on; and from first to last let glory be ascribed to Him, and let her take shame and confusion to herself. At this moment she desires to live, if she may be the means of converting one sinner to Jesus; but if not, she would rather "depart and be with Christ, which is far better." She is far from despising earthly blessings. Every morsel she puts into her mouth, the very air she breaths, is made sweet and refreshing by the loving hand that sends it. Once there was a curse on all her earthly blessings. But now "Christ hath redeemed her from the curse of the law, being made a curse for her." She would give it as her living experience, and leave it when she goes hence as her dying testimony, that there is nothing worth living for, except to know Him, and see others come to Him and wash their guilty souls in the blood of the Lamb. God has given her the blessing of seeing a happy change take place in some of the dear companions of her childhood and youth. She waits upon him for the salvation of the rest; and there is no one whom she longs after more ardently in the Lord, than that dear and valued friend of her earliest days to whom this letter is addressed; and to whom she wishes every spiritual blessing, that God the Father, God the Son, and God the Holy Ghost, can bestow, now and forever more! Amen and Amen."

She was early distinguished for mental activity and a love of study, as well as for her remarkably kind, amiable, and benevolent disposition. During an illness of about two months, when twelve years old, she committed to memory the whole book of Psalms while confined upon the sofa. Upon her recovery, she passed several months by the seaside, where she employed herself in collecting a few children for the purpose of instruction, and in distributing tracts.

At the age of seventeen her pride of intellect subjected her piety to a severe trial. Her meta-

physical studies took an improper direction; she acquired a habit of backsliding from God; she was captivated now by amusements and now by intellectual pursuits; the doctrine of the Divinity of Christ, became an offence to her; and she finally came to question the truth of the Bible itself. From this state she was recovered in a few months through a deeper insight than she had before attained into the depths of depravity in her own heart. This fall and recovery led her to write her 'Test of Truth,'—a little work lately re-published in this country, in which she gives an account of this experience of her own. A few sentences will show the thoroughness and joy of her deliverance:—

"From that moment, I ceased to stumble at the doctrines of the cross. The doctrines of Scripture, which had before appeared to me an inexplicable mass of confusion and contradiction, were now written on my understanding with the clearness of a sunbeam. Above all, that once abhorred doctrine of the Divinity of Christ was becoming exceeding precious to me. The external evidences of Christianity, though I now perceived all their force, were no longer necessary to my conviction. From that time I have continued to 'sit at the feet of Jesus, and to hear his word,' taking him for my teacher and Guide in things temporal as well as spiritual. He has found in me a disciple so slow of comprehension, so prone to forget his lessons and to act in opposition to his commands, that were he not infinitely 'meek and lowly in heart,' he would long ago have cast me off in anger. But he still continues to bear with me, and to give me 'line upon line, and precept upon precept.' And I am certain that he 'will never leave me, nor forsake me;' for, though I am variable and inconsistent, 'with him there is no variableness, neither shadow of turning.'"

From this time the light of her Christian character shone brighter and brighter to the end.

We shall take leave of the book for to-day, with an extract of a different character. It is from a little work of hers on Music. We quote it, partly for its own exquisite beauty, and partly that our readers may have the evidence it affords of her love to nature, her taste and her power as a writer:—

"I can tell you that the little musicians of the grove cannot attain their wild delicate modulations without practice. When I lay in bed last summer, unable to speak or move for many hours in the day, the song of the birds furnished me with an inexhaustible source of musing observation. I could not but feel grateful to the melodious little creatures, who beguiled me of half my pain, and made the weary hours of sickness fly away upon wings as light as their own. As if led by an instinctive sympathy, numbers of blackbirds and thrushes came to build their nests round our garden; and the wood pigeons, which had been silent the year before, renewed their soft notes in the high trees by the parsonage lawn. However, they were shy, and I thought myself fortunate, if once or twice in the day their gentle cooing found its way to my ear. But there was one thrush, whose notes I soon learned to distinguish from all the other thrushes; indeed his skill seemed to exceed theirs as much as Cordoba's* exceeds yours or mine. Every morning I listened for his voice, which was sure to precede the matins of all the other birds. In the day time, his brilliant tones were mingled and almost lost in the general melody; but as soon as the sun was preparing to set, when the blackbirds had either sung themselves to sleep or were flown off to keep up their festivities elsewhere, then was my thrush's practising time. He was kind enough to select a tree not far from my window, while the other thrushes placed themselves at a respectful distance, and edged in a note here and there as they could. He opened the rehearsal with a number of wild trills and calls, which I could not well understand; only they were very sweet and cheering to me; and he would pause between each, till a soft response was heard from some distant bough. But when he had fixed upon a little cadence which pleased him, it became

a more serious business. Strange to say I could always tell when this would be; for what pleased me particularly was sure to please him; so true is it that nature has given the same perception of melody to man and to birds. He would chant it over in a low tone two or three times, as if to make himself sure of it; then he carolled it out with triumphant glee; then stopped short on a sudden, as much as to say to his rivals—'Which of you can imitate my strains?' Their notes sounded most sweet at various distances during these little intervals; but they seemed conscious of their inferiority to my favorite, who would suddenly break out into the very same melody, upon which he had doubtless been musing all the while, enriching it by some little note or trill, the wildest and most touching that ever came into a thrush's heart. I needed neither concert nor music-master, while I could listen to the untaught, but not unprepared harmony of this original professor; nor could I quarrel with the sickness which had been the means of developing another link in that mysterious chain, which binds me to the rest of creation, by opening my ear and my heart more than ever to the language of universal nature. But I often wished to have you with me, that you might hear how much pains the birds are at to charm us with their warbling. It is pretty also to hear the young birds commence their small and faltering strains, which grow clearer and louder, till they are no longer to be distinguished from the rest. True, it is their profession, and we have many other things to think of; but what time we do give to the study of music, we should give it with our hearts, as they do."

RELIGIOUS.

From the Episcopal Recorder.

FAITHFULNESS IN A MINISTER AND GRATITUDE IN A PEOPLE.

We copy from an English paper the following pleasing account of grateful attachment on the part of a congregation towards their minister. His reply would of itself prove that this was not misplaced, but it will no doubt increase the interest of our readers to know something more on the subject.

The Rev. Richard W. Sibthorp is a clergyman of the Church of England, who has been frequently and successively engaged in gratuitous agencies for the Church Missionary Society and other kindred institutions. In the year 1829 or 1830, he purchased from his own private resources the Chapel of St. James', at Ryde, (Isle of Wight,) with a view to the spiritual interests of its congregation and of the numerous visitors, who frequent that place during the summer. We believe that few congregations possess a greater privilege than is enjoyed by the people of this Church, in the truly eloquent and faithful preaching, the affection and spiritual pastoral supervision and the consistent Christian example of their pastor. We should not say so much were it probable that these lines would ever meet his view, but as this is possible, we are restrained by feelings of delicacy from saying more.

A number of the members of the congregation of St. James Chapel, Ryde, having resolved on presenting to their minister, the Rev. R. W. Sibthorp, a testimonial of their grateful sense of his attention to their spiritual interests, and of their affectionate respect for himself, a letter, very numerous signed, was addressed to him, accompanied by a copy of Walton's Polyglott Bible, to which the annexed answer was returned by Mr. Sibthorp:—

"On my return home on Saturday, I found part of my study occupied by a handsome chest, inclosing, in the form of a splendid and very valuable addition to my library, a still more valuable testimony of the regard of those, between whom and myself it has pleased God to establish the relation of congregation and minister. The feelings which have suggested this act on their part, and have directed the circumstances of it, and which, especially, are embodied in the document accompanying the books, are such as must enhance the value of any memorial, however great its intrinsic worth, or splendid its external appearance.

"If it has pleased God to make ministerial intercourse, between myself and the congregation of St. James pleasant and beneficial to them, conducive to the best and immortal interests of any, as I humbly hope is in some measure the case, to Him alone be the praise and glory, from whom alone are the power and increase. We shall unite, I trust, in prayer both for the continuance of what is so desirable, and for a more extensive blessing; for a deeper knowledge and wider enjoyment among us of those truths and principles, which, under the sacred name of the Gospel, are given to man, as alone sufficient for its restoration from sin, misery, and death, to holiness, happiness and God. I must, however, in truth declare, that to whatever extent the cause of religion has been promoted amongst us during the last three years, much has been owing, under the Divine blessing, to that attention and seriousness of hearing which has so generally marked the congregation of St. James'; to their freedom from a critical spirit; their abstinence from those controversies and unprofitable questions which have latterly affected the welfare of many Churches: and to that kind and cordial acquiescence with, and promotion of, the wishes of their minister, which have tended so greatly to lighten his duties. So that the obligation, if there be any towards me, is as it should be, mutual. I only follow Apostolic example, and not less the dictates of my own heart, in this acknowledgment of the 'good things,' that are in you; and both not less in the prayer, 'that they have continued to abound.'

"I must observe that it is particularly gratifying to me to find among the signatures of the paper I have referred to, a union of those who, in worldly distinctions and circumstances, are much removed from each other. It is still a characteristic of the Gospel, that it is preached to the poor. Christ himself consecrated their condition on earth, and their regard and affection must ever be the heart's desire of his servants. Indeed to be instrumental through his grace, in the making many poor rich in faith, as well as many rich poor in spirit, as it should be the constant aim, so it will be the high reward of those servants. May an increasing number of both these classes be found among the worshippers at St. James'!

"I earnestly trust, that they who have been united in conveying to me these gratifying and valuable proofs of their regard and good-will will continue, both unitedly as they have opportunity, and singly, to pray for their minister; while on them, and on all who from time to time join with them in the service of Christ, he will still implore the Apostolic benediction, with which I conclude; 'Grace, mercy, and peace, be to you from God the Father, and from the Lord Jesus Christ.'

"Ryde, June 17th, 1833."

ARCHBISHOP USHER.

A friend of Archbishop Usher's, supposing that he had approximated very near to a state of sanctification, and was therefore more experimentally acquainted with its nature than almost any other Christian of his age, very earnestly solicited him to give his views on that subject in print. Usher promised to comply with his friend's wishes, but some time having elapsed without his doing it, his friend charged him with remissness in the performance of his engagements. The archbishop answered, that he could not plead guilty to the charge, for the non-fulfilment of his promise had not arisen from neglect; but the more he contemplated the subject, the more he discovered how very circumscribed his knowledge of it was, and he confessed himself totally inadequate to the task assigned him. "Men," said he, "little understand what sanctification and the new creature mean; it is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his heart continually in the flames of love, as a whole burnt-offering to Christ."

ANECDOTE.

A few days ago, an individual, coarsely but respectably clad, and bearing every appearance of a hard-working man, called at the Society's room, and placed one dollar and twenty-five cents on the

* An eminent musical professor among the Spanish refugees, to whom she expresses herself indebted for much valuable instruction.

Secretary's table. On being asked his reason for so doing, he replied—"Sir, this is my first earnings in America and I wish to give it to the Missionary cause."

This individual, we learned, had recently emigrated to this country from Wales. While in England he had been one of the contributors of a penny a week to the Church Missionary Society, and by the reading of its Quarterly Papers, had become deeply interested in the cause in which that Institution is engaged.

How powerfully does this incident evidence the importance of diffusing Missionary intelligence—and with what emphasis does it also speak to those who, while possessing an abundance of this world's goods, think not of God, nor of the objects which make for his glory.—*Miss. Rec.*

For the Gambier Observer.

MR. EDITOR,—In perusing the volume for 1825 of the London Christian Guardian, I met with the following list of languages and dialects into which our liturgy has been translated; and take the liberty of sending it for insertion in the Observer, with the hope that it may be more generally known, how highly our form of prayer is valued.

Yours.

V.

Editions in Welsh, Irish, Hindoostanee, an edition of nearly the whole of the Prayer-Book.

In Chinese, two editions of the Morning and Evening services and Psalter; and one edition of the first and second Homilies.

In Malay, an edition of the Morning and Evening Services and Psalter.

In Malayalam, Indo-Portuguese, the whole Book of Common Prayer.

In Bullo, one of the languages of Africa, an edition of parts of the Liturgy.

In German, and Dutch, French, Italian, Spanish, modern and ancient Greek and Arabic, the entire Prayer-Book.

For the Gambier Observer.

MADNESS OF SIN.

Sin grows not to this height at its first assault. Had it not been suffered to make its entrance, had there not been some yielding in the soul, this had not come about. The great wisdom of the soul in dealing with in-dwelling sin, is to put a violent stop unto its beginning, its first motions and actings. *Venture all on the first attempt; die rather than yield one step unto it.* If through the deceit of sin, or the negligence of the soul, or its casual confidence, to give bounds to the actings of lust at other seasons, it makes any entrance into the soul, and finds any entertainment, it gets strength and power, and insensibly ariseth to the frame under consideration. Thou hadst never had the experience and the fury of sin, if thou hadst not been content with some of its dalliances. Hadst thou not brought up this servant, this slave delicately, it would not now have presumed beyond a son. Now when the law of sin in any particular, hath got this double advantage, the furtherance of vigorous temptation, and some prevalence formerly obtained, whereby it is let into the strength of the soul, it often riseth up to this frame whereof we speak.—*Owen on In-dwelling Sin in Believers.*

THE MEANS OF CHECKING INFIDELITY.

A few years since Dr. Gray, in his *Concio ad Clerum*, from "the little stone cut out of the mountain without hands," has predicted the prevalence of an atheistical power, which will greatly afflict and torment mankind. We think it likely that such a power will prevail, though we should not infer it from the Doctor's premises. Indeed this mystery of iniquity is already at work.

The Christian community seem not to be sensible of the extent to which the principles and power of infidelity have already arrived in this country, nor of the danger to which we are exposed. Infidelity is at war with all our institutions, civil as well as religious. Every thing withers at its touch. Though the land be as the garden of Eden before it, yet after it, it shall be most desolate. Such has been the effect wherever infidelity and atheism have had the ascendancy. With-

in half a century past the world has seen sad proof of the truth of this remark, even in France.

It will probably be said that this is sounding a false alarm,—that there can be little danger from infidelity where the missionary and revival spirit are so prevalent as in this land. The question is not whether infidelity will entirely supplant Christianity among us, but whether it may not greatly limit it; and whether if it should gain the ascendancy, it will not prove the greatest scourge ever permitted to befall a people.

There is more infidelity and atheism among us than most people are aware of. Infidelity exists in organized societies, or rather clubs, in different parts of the country. There is much of it in our national and state legislatures. It is aiming at the possession and control of the literary institutions of the land. The Girard school, with its immense funds, is designed to be a purely atheistical institution. It has also the entire control of the press in several instances. These things indicate that a time of darkness and distress is approaching unless it be checked.

The spirit of infidelity in every kind and degree of it, is inimical to the interests of society, and to the peace and happiness of individuals. It is both the offspring and the parent of vice and misery. Just in proportion as it prevails it dries up all the sympathetic and benevolent feelings of the soul; and in the same proportion as it does this it is a blow at the root of every salutary reform, and moral religious improvement. Does it not stand aloof, and look with a morose and malevolent aspect on our temperance, Sabbath school, tract, missionary, and Bible operations? And what does it propose to give us in exchange for all these? It promises only the pleasures of the beasts while we live, and the end of the beasts when we die. It takes from us our virtue, and gives us pollution and guilt. It takes from us our trust in God, and leaves us to the caprice of fate or of chance. It takes from us all comfort in affliction arising from a wise and benedict Providence, and gives us a blank. It takes from us all hope in death, and gives us despair. How strange that such a theory should be embraced as the best good of man!

But is there nothing to be done to check the growth of infidelity among us? Yes, there is much to be done. Let those who profess to believe the Gospel, rest in nothing but the experience of the powerful grace of God renewing the whole man, and regulating the whole life. Reasoning and argument may have their use, but they are not chiefly to be relied upon, any more than the smooth, philosophical preaching of many at the present day. Against the latter infidelity has always made head; but it has as uniformly been confounded by the former. There is that in experimental religion which the infidel can neither gainsay nor resist. It not only reforms the life, but it changes the disposition of the man from that of supreme self-love to universal benevolence; and from the love of the world to the supreme love of God.

And here let it be observed, that the Gospel only furnishes the motives and the means of this change. At the same time the subject of it finds a heaven of peace, and joy, and confidence, in all the trials of life, and the terrors of death. He not only has the active, but the passive virtues also; meekness, patience, resignation, and the whole train of amiable moral qualities. These virtues infidelity can never produce. Its utmost power is limited to a sort of negative vice, and negative misery.

Much depends on the conduct of professing Christians, as it respects the successful issue of the contest with infidelity. Let pure and undefiled religion, both in heart and life, without bigotry, and without superstition, be maintained, and infidelity is circumscribed, and must hide its diminished and deformed head.

But if Christians bite and devour one another; if they fall into angry disputes about the doctrines of the Gospel, and the modes of Christian worship, they will do the work of infidelity, and bring lasting disgrace upon themselves and upon their profession.

Let us then, Christian brethren, be followers together of Christ. Let us walk as he walked. Let us love one another and all mankind, not except-

ing the infidel. And let us be more than ever careful to maintain good works. Let us be zealous in a good cause.—*Christian Adv. and Jour.*

From the Family Book.

PROCRASTINATION.

"There are more people in the world," said Mr. Sutton to a young man, who excused himself in the neglect of his duty by saying, "that he fully intended to do it;" "there are more people fail to perform their duty through procrastination than through direct opposition. Many persons, who dare not say 'I will not do it,' satisfy themselves with admitting that the thing ought to be done, and resolving to do it to-morrow." The mischievous consequences of such conduct are perpetually seen in matters the most trifling and the most important. A hook or fastening to a window is observed to be loose; a youth is desired to go directly and get a hammer to fasten it; he thinks an hour or two hence will do just as well; perhaps it has been in that state for months, and no harm has come of it: it cannot signify leaving it an hour or two longer. A high wind rises, and the whole window, for want of that little fastening, is carried away, dashed in pieces, and injures some person in its fall.

A poor man had received some money, with which he intended to pay his rent. He had been exceedingly anxious to receive it for that purpose; but having got it he was satisfied; and though his wife urged him to take it that evening, observing that it would look well to the landlord to be able to say that they brought it the same day that it was received, he thought the next day would do just as well. In the night the cottage was broken into and all the money stolen, by some villains who happened to know of his receiving it.

"That kitchen chimney ought to swept." The remark had been made day after day, and still the execution of it put off till to-morrow; when at length the soot caught fire, and communicating to a beam in the chimney, the house was presently on fire. Happily no lives were lost; but one of the family broke his leg in jumping from a window; and the loss of property was considerable.

A very worthy and estimable person having been unkindly treated by her nearest relatives, (an uncle and cousins,) in her distress, sought the assistance of a family of relatives much farther removed. They exerted themselves in her behalf, assisted in setting her up in a little way of business, and showed her every kindness in their power. Providence smiled on her endeavors; her shop succeeded; she not only supported herself in comfort, but laid by a little property and purchased her house. She was not deficient in gratitude to her benefactors. Her distant cousins and their children received many kindnesses from her in return for the kindness they had shown her in time of need; and she pleased herself with the idea of leaving the business to their son, and dividing her little savings between the daughters; but she neglected from day to day to make her will. She was seized with a sudden and alarming illness; no with interval of consciousness in which she could execute her often expressed purposes. She died without a will, and the nearer cousin, from whom she had received nothing but unkindness, came forward as heir-at-law, and laid claim to the whole of her property.

A child was observed to be very languid and feverish. The parents agreed that he ought to have a dose of medicine, but the child was averse to take it; a neighbor called in, and the mother was diverted at the moment that she ought to have given it him. She consoled herself with thinking that she would give it him the first thing in the morning, and that it would make very little difference. It was given to him, but it produced no effect; another morning came and the child was much worse. Then it was agreed to send for the doctor, and the servant was told to go directly, as the doctor was in the habit of leaving home at ten o'clock, and not returning for several hours. She received the order, but, thinking a few minutes could not make much difference, she delayed till the time was past! it was only a few minutes; but the doctor was as remarkable for punctuality as the family to which he was summoned was for pro-

crastination; he had left home and was gone several miles to visit his patients. Some hours elapsed before his return; he then hastened to the bedside of the sick child; but his efforts were too late; a fatal disease had laid hold on the frame, which, in all probability, might have been checked by timely application.

Julius Cæsar, one of the Roman emperors, was assassinated in the senate house. On the morning of his death, he received a letter, intended to admonish him of the conspiracy formed against him, and to suggest the means of escaping it. Being much engaged, he gave the letter unread to his secretary, saying, "To-morrow, to-morrow." Alas! his to-morrow, like that of thousands, was in eternity!

And oh, how often is this fatal habit allowed to act upon the concerns of the soul and of eternity, and how awful are its consequences! The youth, when urged to attend to the salvation of his soul, says, "It is too soon to become religious; there is time enough yet." Perhaps he lives to old age, and when the matter is again urged upon him, he says, "Now it is too late."

The following affecting facts, as related by a minister of the gospel, will serve to illustrate this melancholy subject. Calling at the house of one of his friends, the minister found them in the deepest distress, having suddenly lost their only child. He attempted to console the distracted parents; but the mother replied, "Ah, sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers in my heart. It was but last week I was thinking, 'My child is now twelve years of age; his mind is rapidly expanding: I know he thinks and feels beyond the measure of his years, and a foolish backwardness has hitherto kept me from entering so closely into conversation with him as to discover the real state of his mind, and to make a vigorous effort to lead his heart to God.' I then resolved to seize the first opportunity to discharge a duty so weighty on the conscience of a Christian parent; but day after day my foolish deceitful heart said, 'I will do it to-morrow.' On the very day that he was taken ill, I had resolved to talk to him that evening, and when he at first complained of his head, I was half pleased with the thought that this might incline him to listen more seriously to what I should say. But O, sir, his pain and fever increased so rapidly that I was obliged to put him immediately to bed, and, as he seemed inclined to doze, I was glad to leave him to rest. From that time, he was never sufficiently sensible for conversation; and now he is gone into eternity, and has left me distracted with anxiety concerning the salvation of his precious soul. Dilatory wretch! had it not been for my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of God and the Lamb. O the cursed sin of procrastination! O the ruinous delusion that lurks in the word *to-morrow*!"

Every word of the distracted mother was like a dagger in the minister's heart, for he too was agitated by feelings similar to her own. "I have just returned," said he, "from a house, which to me, as well as to the family, was the house of mourning. I was sent for yesterday to visit a sick man, and, as I fancied that I was then engaged, I promised to call and see him to-morrow; but when I went there to-day, I was shocked to find that he was dead, especially as I had reason to fear for his eternal state, and his wife said, he was very anxious to see me." The minister returned home bitterly reproaching himself for suffering an inferior engagement to stand in competition with a sinner's eternal interests, and praying, "Lord, lay not this sin to my charge, nor let the blood of my brother's soul rest upon my mind, and blast the future success of those employments for which I left him to perish in his sins! Grant me to learn hence, to abhor, through all my future life, the thought of deferring the concerns of souls till to-morrow! Christians, parents, ministers, learn wisdom from my folly; obey the voice that says, 'Son go work to-day in my vineyard; to-morrow is none of yours. Sinners, to-day, if ye will hear the voice of Christ,

harden not your hearts, lest he swear in his wrath that ye shall not enter his rest.'"

It is an awful saying, yet true, "The way to hell is paved with good resolutions." The very intention of doing good lulls the conscience to sleep, in the neglect of doing it, and thus leads on to condemnation for leaving it undone. In the matter of individual salvation, this should be the motto, "Now is the accepted time, now is the day of salvation;" but in no part of the Bible is this written of to-morrow.

In our endeavors to do good to others, especially spiritual good, in which we are most apt to be neglectful, this should be ever before our eyes, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor counsel, nor wisdom, nor device in the grave, whither thou goest."

"If we defer till to-morrow, what ought to be done to-day, without one shadow of reason to expect a more advantageous opportunity, or greater ability than at present, we add seriously to the difficulty, and awfully to the uncertainty of its being ever done at all."

"When once life is past, it will be vain to think of repenting; you will then have no more offers of Christ and grace. (Heb. ix. 27.) God will be patient no more. And if God should take away your life to-morrow, you would perish inexcusably for refusing his grace to-day. One offer of grace refused, renders a sinner inexcusable, though God should never offer his mercy more. Then trifle not away this moment upon which depends eternity."

"He who defers his work from day to day,
Does on a river's brink expecting stay,
Till the whole stream that stops him shall be gone,
Which as it runs for ever will run on."

TESTIMONIES AGAINST THE THEATRE.

"Plays raise the passions, and pervert the use of them; and, of consequence, are dangerous to morality."—*Plato*.

"The seeing of Comedies ought to be forbidden to young people; until age and discipline have made them proof against debauchery."—*Aristotle*.

"The German women were guarded against danger, and preserved their purity by having no play-houses among them."—*Tacitus*.

Ovid, in a grave work addressed to *Augustus*, advises the suppression of theatrical amusements as a grand source of corruption.

"It requires not time nor thought to discover the poisonous influence of such plays where the chief characters are decked out with every vice in fashion, however gross; and where their deformities are carefully disguised under the embellishments of wit, sprightliness and good humor."—*Lord Kames*'

Dr. Johnson, speaking of the effect produced by Collier's view of the immorality and profaneness of the English stage, says "the wise and the pious caught the alarm, and the nation wondered that it had suffered irreligion and licentiousness to be openly taught at the public charge."—*Life of Congreve*.

"It is impossible that an establishment (the Theatre at Geneva,) so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy, raise itself upon the ruins of our ancient simplicity! Where is the imprudent mother who would dare to carry her daughter to this dangerous school? And what respectable woman would not think herself dishonored in going there! In all countries the profession of a Player is dishonorable, and those who exercise it are every where contemned."—*Rousseau*.

"Nothing has done more to debauch the age in which we live, than the stage poets, and the play-house."—*Collier*.

"Although it is said of plays that they teach morality; and of the stage, that it is the mirror of human life; these assertions are mere declamation, and have no foundation in truth or experience.—On the contrary, a play-house, and the regions about it, are the very hot-beds of vice."—*Sir John Hawkins*.

"The play house is the Devil's chapel; a nurse-

ry of licentiousness and vice: a recreation which ought not to be allowed among a civilized, much less a Christian people."—*Tillotson*.

A celebrated comic performer on the English stage, retiring from London for a short time on account of ill health, and meeting with a pious friend whom he had once intimately known, said, "I have been acting Sir John Falstaff so often, that I thought I should have died; and had I died, it would have been in the service of the Devil."—The testimony of a Player against himself.—*Styler's Essay*.

It is amazing to think that women, whose brightest ornament ought to be modesty, should continue to abet by their presence, so much unchastity, as is to be found in the Theatre! How few plays are acted, which a modest woman can see, consistently with decency, in every part; And even when the plays are more reserved themselves, they are sure to be seasoned with something of this kind in the prologue or epilogue, the music between the acts, or in some scandalous farce with which the diversion is concluded. The power of custom and fashion is very great in making people blind to the most manifest qualities and tendencies of things. There are ladies who frequently attend the stage, who, if they were but once entertained with the same images in a private family with which they are often presented there would rise with indignation, and reckon their reputation ruined, if they should ever return. No woman of reputation, much less of piety, who has been ten times in a play-house durst repeat in company all that she has heard there. With what consistency they gravely return to the same school of lewdness, they themselves best know.—*Witherspoon*.

THE TRUE CHARACTER OF THE TRAFFIC IN ARDENT SPIRITS.

"Disguise that business as they will," say the New York State Society, at the head of which is the Chancellor of the State, "disguise that business as they will, it is still, in its true character, the business of destroying the bodies and souls of men. The vender and the maker of spirit in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable, not only with supplying the appetite for spirit, but with creating that unnatural appetite; not only of supplying the drunkard with the fuel of his vices, but with making the drunkard." Seller of Rum! remember that "to all the evils consequent on the use of ardent spirit, those who continue to traffic in it, after all the light which God in his providence has thrown upon the subject, are knowingly accessory. Whether they deal in it by wholesale or retail, by the cargo or the glass, they are in their influence, drunkard-makers." "There was a time," the report of the American Temperance Society continues, "when the owners did not know the dangerous and destructive qualities of this article—when the facts had not been developed and published, nor the minds of men turned to this subject; when they did not know that it caused such a vast portion of the vice and wretchedness of the community, and such wide spreading desolation to the temporal and eternal interests of men; and although it then destroyed thousands for both worlds, the guilt of the men who sold it was comparatively small. But now, they sin against the light pouring down upon them with unutterable brightness; and if they know what they do, and in full view of its consequences continue that work of death, not only let the poison go out, but furnish it and send it out to all who are disposed to purchase, it had been better for them, and better for many others, if they had never been born."—*Am. Quarterly Observer*.

Good sense is as different from genius, as perception is from invention, yet, though distinct qualities, they frequently subsist together. It is altogether opposite to wit, but by no means inconsistent with it. It is not science; yet, though it is neither wit, learning nor genius, it is a substitute for each, where they do not exist, and the perfection of all where they do.—*H. Moore*.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, FEBRUARY 28, 1834.

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.—We have received a catalogue of this Institution, from which we learn that there are 39 students at present pursuing their theological studies under the instruction of its professors.—These are the Rev. RUEL KEITH, D. D., Professor of Systematic Divinity—Rev. EDWARD R. LIPPITT, Professor of Sacred Literature, and Rev. CHARLES MANN, Professor of Pastoral Theology.

"The institution is located in Fairfax county, Va., three miles from Alexandria, and eight from Washington. The eminence on which it stands, is remarkable for the salubrity of its atmosphere, and commands an extensive and delightful view of the District of Columbia, the Potomac River, and the surrounding country.

Expenses.—Board, including room and furniture, lights, washing, and fuel, \$75 per session of nine months payable quarterly in advance."

To the catalogue is appended a list of the Alumni of the Institution, which contains 65 names.

INVIDEITY.—The birth-day of Thomas Paine was recently celebrated in Pittsburgh by his infidel followers. The following was one of the regular toasts of the occasion.

"The Churches of the United States; MAY THEY SOON BE CONVERTED INTO HALLS OF SCIENCE, and their congregations into Students of knowledge, instead of wranglers about opinions."

This project, which these disinterested friends and zealous advocates of universal knowledge, seem to have so much at heart, has elsewhere, as every one knows, been fully and fairly tried,—with what success they themselves cannot be ignorant. In making this experiment, too, the very individual, for whose canonization they are laboring, bore no inconsiderable part, yet it utterly failed;—and the churches of the French capital "turned into halls of science," soon became deserted.—But, in so far as the trial was made, were knowledge and the general good promoted by it? The answer is contained in the following extract from Dr. Alexander's Evidences of Christianity, which gives the testimony of those who saw how the experiment worked, and themselves reaped its bitter fruits.

"In the year 1802, when Christianity, which had been proscribed in France, was restored by the act of government, a speech was delivered by one of the counsellors of state, which contains excellent sentiments on the subject here treated. One or two extracts will not be unacceptable to the reader. 'Science can never be partaken of, but by a small number, but by religion one may be instructed without being learned. The Natural Religion, to which one may rise by the effects of a cultivated reason, is merely abstract and intellectual, and unfit for any people. It is revealed religion which points out all the truths that are useful to men who have neither time nor means for laborious disquisitions. Who then would wish to dry up that sacred spring of knowledge, which diffuses good maxims, brings them before the eyes of every individual, and communicates to them that authoritative and popular dress, without which they would be unknown to the multitude, and almost to all men. For want of a religious education for the last ten years, our children are without any ideas of a divinity, without any notion of what is just and unjust; hence arise barbarous manners, hence a people become ferocious. One cannot but sigh over the lot which threatens the present and future generations. Alas! what have we gained by deviating from the path pointed out to us by our ancestors? What have we gained by substituting vain and abstract doctrines for the creed which actuated the minds of Turenne, Fenelon, and Pascal?'"

It may not be amiss to remark, that the same experiment on a small scale is going forward in a neighboring county in this State. The writings of Tom Paine, take the place of the Bible, in the public assembly on the Lord's day, and his example is held up, in anniversary eulogiums, as a pattern for their young men, in discharging the duties of husbands, fathers and citizens. What wisdom these "students of knowledge" acquire in this "hall of science," we are unable to say; but if our information be correct, the result of the experiment is very similar to that which brought infidel France to a bitter repentance, destroying the distinctions of right and wrong, hardening the conscience, drowning natural affection, and introducing "barbarism of manners and ferocity" of disposition.

In view of these attempts to bring upon our favored land the horrors of the "reign of terror," as they were once felt in the French republic—we ask the attention of our readers to an article on the subject on another page.

RELIGIOUS CHARACTER OF PITTSBURGH AND WESTERN PENNSYLVANIA.—The following extracts from the letter of a correspondent of the "Sunday-School Journal," give a very favorable account of the religious character of Western Pennsylvania.—As much of this State is closely connected by its

locality and frequent intercourse, and identity of interests with this section, we have thought the statement would be perused with pleasure, by many of our readers.

Few places in the west possess greater advantages than Pittsburgh, so far as it regards causes which must render it a very great and important city. In the centre of a large and fertile region, whose trade flows to it from all points; at the head of the valley of the Ohio, and of steam-boat navigation; possessing numerous and flourishing manufacturing establishments; having a great amount of capital and solid wealth; containing a population of at least thirty thousand; it already is the Birmingham of our country, and is destined to be one of the largest cities of the west. Here are many Sunday-schools. Here they first sprang up, in the west. And here there is probably more religion to sustain them than in any other city in the west, or perhaps in our country; for no city in this land has so many evangelical churches and professors of religion, in proportion to the number of its inhabitants, as Pittsburgh and its environs. There are seven Presbyterian churches, two Episcopal, three or four Baptist, four or five Methodist, one Covenanters, one Seceders, and one Associate Reformed.

Had all Sunday-school teachers the spirit of an old Sunday school teacher whom I found here, who is a mechanic, and who told me "that he had been a teacher more than thirty years, and that he was enlisted for life," there would be no future want of Sunday-school teachers in all places where they are now established. This man has been a Sunday-school teacher in England, and I believe a scholar in one of Robert Raikes' schools in Gloucester.

One of the most encouraging signs of the times, with regard to religion in West Pennsylvania, is the great increase of the number of pious young men in her colleges. Another is the noble springing up of a missionary spirit in her young men who are preparing for the ministry. This we might expect. No part of the United States, excepting portions of New-England, is better supplied with the preaching of the gospel by various evangelical denominations of Christians, than West Pennsylvania. And it is a remarkable and delightful fact, that the Western Foreign Missionary Society, of the synod of Pittsburgh, has resolved to send missionaries to every tribe of Indians in our country where they may be needed, and have already sent several. We may expect to hear of great prosperity in the churches in this section of our country, I think.

The number of young men who are receiving education at colleges, within 150 miles of Pittsburgh, as a centre, (including of course four in Ohio,) exceeds eight hundred and fifty.

It is a delightful fact, that the students of Jefferson and Washington colleges, assisted by the theological students of Pittsburgh, have undertaken to supply every family in the 17 counties which constitute Western Pennsylvania, with a tract on foreign missions, once a year, for three years. I believe they have accomplished the work for the first year.

MANUAL LABOR CONNECTED WITH STUDY.—We rejoice at the success of every experiment, commenced on this system, because we believe it calculated to render the most effectual assistance in removing two principal obstacles in the way of making a thorough education accessible to all—these are the want of the means to defray the expense of an education, and the injury to health, occasioned by close application to study without exercise.—As to the former—study interchanged with labor, is already found to be no more injurious to health than any other pursuit. The latter obstacle, the want of means—which seems to most the more formidable of the two, may be overcome in part, and under some circumstances, entirely, by manual labor. This has been proved by experiment; but what kinds of labor are most profitable, and what system is best in all situations remains yet to be tested.

We have lately received a report from the Cincinnati Lane Seminary, a manual labor institution, in which these statements are fully substantiated by the result of experiment.—There it seems that mechanical labor is found to be more profitable than agriculture; and printing and cabinet making the most lucrative branches. In the former, the amount earned by twenty students, per week, working three hours per day, was \$50 82 or an average of \$2 54 each.

"This arrangement," says the report, "is the more important for our young men from the fact that a knowledge of the business is easily acquired; several of the students having gained such an acquaintance with the employment in three or four weeks as to be able to earn forty-six cents per day, or two dollars and seventy-six cents per week, by working three hours per day.

In the cabinet maker's department, "Several of the best workmen have earned from twelve and a half to fifteen cents per hour, and have received for their services during the time above specified (twenty weeks) from forty to sixty dollars each; while those who have recently commenced learning the business, have earned from ten to twenty dollars each.

"While the fact is here rendered obvious that a first-rate mechanic is entirely independent in this institution, and can support himself by his three hours labor without infringing at all upon his study hours; the committee wish it to be distinctly understood that such results are secured only by young men of energetic, industrious, and economical habits; and that those

of different character, and who have little or no knowledge of tools, ought not to rely to any considerable extent, at least for the first year, upon their labor as the means of paying the expenses of the institution."

To these encouraging results, the report subjoins the following judicious observations, which show very clearly the reasons why so many students fail in their endeavors for self-support.

"No small injury is threatened to manual-labor institutions, and no small embarrassment has been felt by this seminary in common with others, in consequence of the erroneous impression too commonly prevalent, that no funds will be needed in a manual-labor institution, even when the student has no trade, no knowledge of any kind of business, no power of accomplishment, and little disposition to perform the labor offered him as the means of paying his expenses."

METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
Feb'y. 19	47°	60°	48°	s.	Clear
20	39°	62°	45°	s.	Clear.
21	51°	67°	50°	s.	Clear
22	40°	67°	56°	s.	Rainy.
23	51°	48°	38°	n.w.	Cloudy
24	33°	39°	34°	n.	Rainy
25	28°	31°	30°	n.	Cloudy

RELIGIOUS INTELLIGENCE.

ORDINATION.—On Sexagesima Sunday, February 2, the Bishop of this diocese held an ordination in Grace Church, in this city, when Thomas Morris and Joseph Glover were admitted to Deacons' Orders. Morning prayer was read by the Rev. John M'Viekar, D. D. Professor in Columbia College, assisted by the Rev. Lot. Jones, Missionary at the Church of the Epiphany in this city, who read the lessons. The sermon was preached by the Bishop, and the candidates presented by Mr. Jones.—Churchman.

From the report of the Rev. Ashbel Steele, officiating at Pensacola.

FLORIDA.—"Meetings of the wardens and vestry were soon held, and all the attested claims and judgments of court against the church were presented, and after a full examination, on the 15th instant, a satisfactory settlement of the whole was effected, and the certificate of the clerk of the court, and the receipts of all the creditors to that effect, were obtained and recorded. The whole amount of claims, with interest, was \$2274 84; this sum was reduced, according to the pledge last year given, to \$1780; and for this latter sum a full release was effected.—Accordingly I gave a check for the \$1291 63, deposited for that purpose in the United States Bank; \$300 were collected here; and for the remaining \$130 57 I have drawn on the treasurer, Mr. Robins, according to my instructions. Thus, at length, has this troublesome and long embarrassing business been settled, and the church edifice at Pensacola released; and great is the joy excited on this account among all the friends of the Church here. No doubt it will also afford equal satisfaction to all our friends abroad, particularly those who have generously contributed toward the accomplishment of this object."—Missionary Record.

GREEK MISSION.—We referred some time ago, with much satisfaction, to the numerous and spontaneous testimonies of travellers in Greece, to the usefulness of our mission at Athens. We have the pleasure of adding the following, from an English paper, lately received:—

At a recent meeting of the Incorporated Society for the Propagation of the Gospel in Foreign parts, at Cambridge, the Rev. Christopher Wadsworth, Fellow of Trinity College, in moving one of the resolutions, said,

"About a year ago he was in Greece, in which country there was no government—where anarchy and revolution usurped the place of law and justice—where man was the enemy of man—where the savage barbarism of a feudal state was felt without any of its better influences. He was in Athens, the city so beautifully called 'the eye of Greece,' but its light was darkened—its streets were deserted, its houses were pillaged, its Churches neglected—in the houses were heard no sounds of domestic joy, in the Churches no sounds of prayer or praise. But amidst this desolation there was one house in which pleasing sounds were heard; it was where 200 Athenian children were taught that language in which the Apostle from a neighboring hill had first spread among them the knowledge of Christianity. And this by two missionaries from America, who, far from their own country, in one in which America had no interest, amidst this scene of desolation were giving instruction to the children of Athens. If America did so much for Greece, we ought at least to do the same for our colonies, the inhabitants of which claimed it of us as fellow-citizens and fellow-subjects."—Episcopal Rec.

SOCIETY FOR PROMOTING DISTRICT VISITING IN LONDON.—This Society, of which Lord Bexley is President, was formed for the purpose of visiting the poor, and is composed principally, we believe, of members of the Established Church. It is said in one of its recent publications:—

"The experience of five years has now fully shown that a systematic aggressive visitation from house to house, and from room to room, affords the best method of assisting and relieving the struggling industrious poor and the really destitute; by encouraging the former to maintain independence of character, and assisting them to become members of Provident and other similar Societies, and by affording needful and appropriate relief to the latter; while, at the same time, it exposes the impudent mendicant, and operates as a restraint to imposture. It is the object of the General Society to promote the formation of Local Societies acting on the aggressive

system. The Committee thank God that there are at present TWENTY-FOUR such societies in London, and that similar societies have been formed and are in operation in nearly eighty cities, towns, and parishes throughout the kingdom, by far the greater part of which have been formed through the exertions of the General Society.—*Id.*

DEATH OF BISHOP JEBB.—English papers recently received bring intelligence of the death of the Right Rev. John Jebb, Bishop of Limerick, in Ireland. He has suffered, it is said, for many years past, from a paralytic attack, which compelled him to retire from his diocese, and reside in England for the benefit of medical advice.

Bishop Jebb held a distinguished rank among the able and excellent prelates who have adorned the Church of England and Ireland in the present century. As a biblical scholar and a writer on sacred literature, he has had few, if any, superiors among his contemporaries.—*Id.*

MISAPPLICATION OF CHARITABLE FUNDS.—A very important cause is now being tried before the Vice Chancellor, relative to what is called Lady Hewley's Trust Fund. The property at stake, which is worth 3000*l.* a year, was originally settled in the years 1704 and 1707, for the following purposes:—

1. The assistance of "poor and godly preachers of Christ's Holy Gospel."
2. The relief of "poor and godly widows of poor and godly preachers of Christ's Holy Gospel."
3. "The encouraging or promoting of the preaching of Christ's Holy Gospel in poor places."
4. "Exhibitions for or towards the educating of young men designed for the ministry, or preaching of Christ's Holy Gospel, never exceeding 5*l.* at the same time, and the residue to be employed for the relief of godly persons in distress."

Some of these objects had been entirely neglected by the present trustees, who are Socinians, while the rest had been perverted and abused.

Lady Hewley was herself a Presbyterian Calvinist, attached to the doctrines of the Church of Scotland; and, of course, nothing could have been more abhorrent to her feelings, than to see her property applied to the support of what she would have deemed heresy.

The trial is exciting much interest, and involves the endowments of most of the Socinian Chapels and institutions throughout the country.—*London Paper.*

THE "CONSTITUTION."—The Editor of the Cincinnati Journal, having occasion to revert to the frigate of this name, says that it has been "broken up." This is a mistake. It is now being repaired at Charlestown. The baptismal vase of which he speaks, as now in use at the Seaman's Chapel of Boston, was made from her timbers removed in the repairing. "Old Ironsides" we hope, will continue to float until the time arrives when all the "nations shall learn war no more." And then, when her "bristling cannon" shall be converted into ploughshares and pruning-hooks, as implements of industry for the idle and idolatrous heathen, may her timbers also be "broken up" to form vases with which to baptise them in the name of the Father, and of the Son, and of the Holy Ghost. Amen.—*St. Louis Observer.*

A NOBLE DEED IN LOUISIANA.—In the African Repository for January, we find the following memorial, addressed to the Legislature of Louisiana, by Mr. John M'Donough, one of the most wealthy and influential citizens of that state. A correspondent of the Repository states, that the slaves which Mr. M'Donough intends sending to Liberia, and of which the fifty children spoken of in the memorial are the offspring, are "the most valuable for their number in the State, being all mechanics, and creoles of the country, and would bring in New-Orleans, if sold, \$150,000.

To the Honorable the Senate and House of Representatives of the State of Louisiana, in General Assembly convened:

The memorial of John McDonough, a citizen of the State, respectfully represents.—That being the owner of some forty to fifty black children, male and female, of various ages, the offspring of old and faithful servants the greater part of whom have been born under his roof, and whom he intends sending with their parents in the course of a few years to Liberia, on the coast of Africa, as a reward for the meritorious conduct and faithful services of their fathers and mothers; But whereas said children are now uneducated, and in a state of ignorance, (the laws of the State prohibiting owners of slaves from educating them) your memorialist is therefore desirous, previous to sending them to Africa, to have them instructed in the rudiments of an English education, that when in the land of their fathers, they may be enabled to instruct their posterity in the knowledge of civilization and the arts of life, to make known to the heathen the gospel of Christ, and to say, for these, the greatest of earthly blessings, "we are indebted to the white man." He therefore prays, that an act may be passed by your honorable body, permitting him to educate such of his slaves as he may think proper, on his giving bond and security to the satisfaction of the Governor of the State, to send all such as he may so educate out of the State, within the period of three years from this date. Your memorialist trusts that your honorable body will see nothing objectionable in the passage of this law, but on the contrary, a strong and powerful inducement thereto, as it would no doubt be the means of showing to the slaves of the State in general, wherever it would become known to them, what they might expect from true and faithful services to their masters, and the reward that meritorious conduct always ensures. A law, therefore, in his favor, as above prayed for, could not, in the opinion of your memorialist, fail to produce a most excellent and salutary effect. And your memorialist will ever pray.

New-Orleans, Dec. 9th, 1833.

See here the effect of the colony in Africa on slavery in the United States. Slaves of the value of \$150,000, liberated and educated, by a single individual! In New-Orleans, too! And yet, we are told that colonization in Africa is an obstruction to emancipation! How would it be possible for Mr. McDonough to gratify his benevolent feelings, if there were no Colonization Society!—*New-York Observer.*

TEMPERANCE.

The Work Advancing.—The military principle "conquering by detail," is unquestionably a vital one to the Temperance cause, and is becoming the grand principle in our city. Already we have noticed the organization of distinct professions into distinct societies. On a plan recommended at a late meeting, the members of our Post Office department have organized their society—on Thursday evening last, a meeting of merchants was held in the session room of the First Presbyterian Church. Mr. Nathaniel Davis, one of the oldest of our merchants was called to the chair: an address was delivered by Mr. Wm. C. Miller. The result was the formation of a Merchants' and Merchants' Clerks' Temperance Society, and the constitution was immediately signed by a large number. On the same evening, a meeting of the Carpenters was held, in order to form a Carpenters' Temperance Society.—The Coopers and the Cartmen are about moving. "Onward" is the word.—*Albany Jour. & Tel.*

A manufactory for counterfeiting silver coin is said to have been discovered in a cave in the State of Missouri, about three miles south of the city of St. Louis.

Twenty-four physicians in the city of Troy have signed a certificate, giving as their opinion that persons in health are never benefitted by the use of ardent spirits.

The Cincinnati Journal notices a tavern and several groceries, as being established upon the temperance principle.

GENERAL SUMMARY.

Western Mounds, Graves, Fortifications, &c.—In No. 47, vol. ii. of the Christian Advocate & Journal, there is an account on page 187, of some ancient burying grounds in White county, Tennessee. I have heard much said, and read a great deal about these ancient graves, mounds, fortifications, &c., and in all it has always been urged that it could not have been the work of the ancestors of the present race of Indians, and that it must have been a more enlightened and scientific race of people; and because of great names, and from a superficial view of many of those works, I was of the same mind until the year 1831, when, in the month of May, I visited a brother of mine who lived at that time on the Caney Fork of Cumberland, Smith county, Tenn., the county adjoining White, but lower down the river. On my brother's place he informed me there were some vestiges of a race of people much more enlightened than the present race of Indians.—Intending to stay some days with him, I visited and examined for myself. There were visible breast-works of a fort or something of that kind, forming an irregular oblong square of about 130 paces by 70 or 80. There was to be seen something like redoubts along every side and at each corner. It is on second bottom. The side next the river is along the top of the bank that forms the second bottom. The descent is precipitous, and of some considerable height. Up this bank is the appearance of a mine or ditch, and a breach in the fort. Within these walls there are many graves. There are contained within them and on the walls, trees as ancient as any in the neighborhood. Within this space there are also small mounds. I spent the greater part of two or three days in making search for something to throw light on this subject, and I came to the conclusion that it was none other than the work of the Indians in old times. The graves were all formed by flat rocks set upon edge at the sides and ends, and one on top; and many were not more than from eighteen inches to two feet long. In all there were to be found pots made of shells pounded and mixed with earth, well burnt, and would hold, I suppose, from a pint to a half gallon. Near the breach in the wall was a small mound, on which grew a large beach tree. In this mound there were several graves or tombs.—One I opened, and found it formed with more care than usual. There were two flat rocks set at each side and each end, in the form of elbows and raised ends in our coffins: and what was not common, there was one flat rock at bottom. In all, as far as I could discover, they were all laid with their heads to the east, and on the left side, and the face of course towards the south. But in this grave there were two pots—one made of earth and shells, well mixed and burned, and curiously wrought. This would have held something like half a gallon. In it were two large muscle shells almost entirely decayed. This sat just before the face. A little farther was one something smaller, made of clay only, and well burned. This skeleton I took to be that of a woman. I then cut away the roots of the beach tree, and worked into a grave nearly under the centre of the tree. In it, high up, I found some few bones, part of the skull of an infant. They were so decayed that I could find but few. They were imperfect; but lower in the grave I found nearly entire the skeleton of a child. The jaw, &c. I found entire, but so decayed, that, in lifting it, it parted at the chin. On looking at the jaw teeth, I thought I had found one of brother Gwinn's dwarfs; but on close inspection, I found that the front teeth did not appear to be worn. That led to the thought that it was a child. I carefully parted the jaw bone (for it was entirely soft.) Under the teeth much worn I found the young tooth plain to be seen. I took them out, and rubbed them to powder between my finger and thumb. If others would take the same trouble and care that I have done, probably it would lead to the same conclusion, namely, that there has been no race of dwarfs in the West any more than elsewhere. I will conclude by saying, that I have other information relative to this burying place that I will communicate if requested.—*Christian Advocate & Journal.*

President Lord and the Anti-Slavery Society.—The name of President Lord of Dartmouth College has been so used by certain "intemperate journalists" and their patrons, that he has found it necessary to publish an exposition of the views which led him to consent, on certain conditions, to be named as one of the Vice Presidents of the National Anti-Slavery Society. These conditions not having been complied with, the use of his name in connection with the doings of that society, was unauthorized. In an introductory note to the Editor of the New Hampshire Observer, he says:

In the New York Evangelist, of Dec. 28th, I have lately read an extract of a letter from me, relating to my connection with the American Anti-Slavery Society.

Justice requires me to state, that the connection was not authorized by me in the shape which it now assumes before the public; but only upon the impression, distinctly stated, when my consent was asked and obtained, in reference to that connection, that the Society would assume ground different from that which has been taken by a class of excited journalists, who, however praiseworthy in other respects, have, by their undue warmth and asperity, rendered themselves exceptionable to the country.

Over 300 respectable citizens of Philadelphia, headed by Matthew Carey, have called a meeting to take into consideration the most advisable means for remedying the evils and mischiefs arising from FANCY FARM.

Highly Interesting from Kentucky.—We have a letter from a correspondent at Cincinnati, Jan. 23d, who attended the Kentucky Anniversaries at Frankfort, in which, after speaking of the Colonization and other meetings, he says—"The next day they had up, in the SENATE, the subject of a Convention, to alter their State Constitution with reference to the abolition of slavery; It was lost by a vote of 18 to 49. Had there been a tie, it is supposed that the Lieut. Governor, who is President of the Senate, and has a casting vote, would have voted in favor of it." The writer adds—"An increasing number in Kentucky seem resolved, by all suitable means, to attempt to relieve the State from the curse and the guilt of slavery. If they should not be able to succeed, I am told that vast numbers of their best people will leave the State; and that the opposition to leaving their children amidst the evils of slavery is daily and rapidly increasing. Many are now removing constantly to the free States."

London Thievery.—Mr. Colquhoun, in one of his elaborate works, estimates that in England and Wales, there are about 222,000 vagrants, gipsies, rogues, vagabonds, thieves, swindlers, coiners of base money, in and out of prisons; and that "there are 50,000 licensed ale-houses, constantly holding out seductive lures to the laboring classes in every part of the country," there being upwards of 6000 of them in and about London itself. To dram drinking, he, and most writers on the subject who speak from experience, attribute the origin of much calamity and crime among the poor. Indeed, it appears that the head quarters of idle dissipation often witness the commencement of dishonest practices. The "publicans" of London stated to the House of Commons, on applying for relief on that subject, that they were robbed of pewter pots to the amount of £100,000 per annum!—taken mostly from ale-houses, and other establishments of the kind.

CASPER HAUSER.—The mystery which hung about the origin and early life of this extraordinary young man, is said to be in a way of explanation. It seems according to an account which we find in an English periodical, that Casper Hauser, was the fruit of an illicit amour; that a priest the reputed father, took charge of the child from the moment of its birth, and finally inclosed it in a subterraneous hole or vault in a convent where he was residing; that thus imprisoned and shut out from all human intercourse, the unhappy being passed his existence until within a day or two of his being found as related in the history of his life which has been published, when the priest being compelled to quit the convent, and having no other place of concealment at hand, released and left the boy to his fate.—*N. Y. Eve. Post.*

The Old Frog.—The old frog discovered in a mill-stone grit, near Brough, in July 1832, and believed, says the Westmoreland Gazette, which is our authority, to have lived in the time of Noah, before the flood, we regret to say, has "sickened, drooped, and died," at the advanced age of about four thousand years! Mr. Romney, surgeon, at Brough, with whom it resided since its restoration, now it is hoped will favor the public with a biographical memoir.—*Spirit of the Age.*

Cheering News for the Blind.—The bill for incorporating, and endowing the Institution of the city of Philadelphia for educating the blind, has passed the Legislature of this State, and requires only the signature of the Governor to become a law. The grant is \$10,000 in hand; \$9,000 per annum for six years, for the education of indigent pupils, and \$10,000 after the Institution shall itself have raised \$20,000. This is noble.—*Phila. Herald.*

According to Bent's London Catalogue—1183 original works were published in Great Britain in 1832, exclusive of pamphlets, periodicals and new editions; and the number of new publications in Germany during the same year was 4004 (with the same exclusions,) more than all Great Britain and France put together.—*Spirit of the Age.*

In the United States, as appears from our list in this paper, 275 original works have been published during the year 1833. Of these 23 have already been announced as reprinted in England.—*Id.*

The Saratoga Rail Road has declared a further dividend of 4 per cent, making 9 per cent for the last year.

The Castle of St. Louis in Quebec, the residence of the Governor General of Canada, was destroyed by fire on the 23d ult.

POETRY.

From the Sunday-School Journal.

THE VILLAGERS' HYMN TO THE SCRIPTURES.

Lamp of our feet! whose hallowed beam
Deep in our hearts its dwelling hath,
How welcome is the cheering gleam
Thou sheddest o'er our lowly path!
Light of our way! whose rays are flung
In mercy o'er our pilgrim road,
How blessed, its dark shades among,
The star that guides us to our God!

Our fathers, in the days gone by,
Read thee in dim and sacred caves,
Or in the deep wood silently,
Met where thick branches o'er them waved,
To seek the hope thy record gave,
When thou wert a forbidden thing,
And the strong chain and bloody grave
Were all on earth thy love could bring.

Our fathers, in the days gone by,
Read thee while peril o'er them hung;
But we, beneath the open sky,
May search thy leaves of truth along;
Fearless, our daily haunts among,
May chaunt the hallowed lays of old,
Once by the shepherd minstrel sung,
When Israel's hills o'erhung his fold.

In the sweet morning's hour of prime
Thy blessed words our lips engage,
And round our hearts at evening time
Our children spell the holy page;
The waymark through long distant years,
To guide their wandering footsteps on,
Till thy last loveliest beam appears,
Written on the grey church-yard stone.

Word of the holy and the just!
To leave thee pure our fathers bled:
Thou art to us a sacred trust,
A relic of the martyr dead!
Among the valleys where they fell,
The ashes of our fathers sleep;
May we who round them safely dwell,
Pure as themselves the record keep!

Lamp of our feet! which day by day
Are passing to the quiet tomb,
If on it fall thy peaceful ray,
Our last low dwelling hath no gloom.
How beautiful their calm repose
To whom that blessed hope was given,
Whose pilgrimage on earth was closed
By the unfolding gates of heaven!

MISCELLAN Y.

UNUSUAL MEMORY.—The power of the mind has nothing to do with goodness or badness of memory, or with the simple faculty of remembering. Persons of weak judgment have often the best memories; and have them just because their judgment is weak. Those who have been much employed in educating young people, and have attended to this subject, and been capable of understanding it, know very well that those pupils who can, without effort, learn every thing by rote, are with difficulty made to understand any thing; and grown-up persons, that can quote day and date for every trifling occurrence, can seldom give a sound or valuable opinion upon any matter of importance. I knew a fool, who was placed under the charge of a clergyman in the country, as being utterly incapable of conducting himself in ordinary matters (he was a young man of fortune, and did not need to work, except for his amusement) and yet he could repeat every word of the clergyman's sermon, tell how many people were in the church, how any one that sat in a pew named to him was dressed, or who did or did not contribute to the poor. He could do that for any Sunday, if you gave him any hint of it; last week, or last year, was all the same to him. His memory was, in short, as perfect as memory could be; but then he had no judgment in the using of it; and so, when in company, it often made him seem, and not unfrequently made other people feel, very ridiculous.

It would not be fair to mention names upon such a subject; but the fact is beyond question, and it bears so closely and forcibly upon the object of this section, and indeed upon the whole purpose of this little volume, that I shall mention one other instance. Some time ago, there was employed, as a reporter to one of the morning newspapers, a gentleman of the most amiable character and the most upright conduct; but one who never made a profound or even original observation in his life, unless the uncouth juxtaposition of two matters of memory, between which there is no congruity or connection, may be regarded as a sort of ludicrous originality. He had been long a faithful laborer in the establishment, and so he attended the Upper House, where the every-day duty was then easier than in the Commons. He took no notes whatever, and yet if an unexpected debate sprang up, and he was left for hours before any one went to relieve him, he could write out the whole verbatim. While listening, he was literally "held by the ear," so as not only to be incapable of thought, but almost of the use of all his other senses. In the office, too, he was the oracle of facts and dates; and, as he had read the newspapers diligently for many years, he knew almost every parliamentary sentence, and could tell by whom it was uttered, on what evening, what was the subject of debate, and who were the principal speakers. His memory was chiefly a memory of

sounds, and probably that was the reason, at least one of the reasons, why his judgment, weak as it was for the opportunities he had had, was so very much superior to that of the young man previously mentioned.

Those two instances, the one of which would be, in common language, called a "natural, and the other a "very soft headed man," are not given with the smallest intention of undervaluing the fact, or, as it is usually called, the faculty of memory. Far from it, the fact of memory is the foundation without which there can be no structure of knowledge. Those are merely instances in which there was plenty of foundation, but very little structure; and the perfection of the matter consists in the two agreeing with and being worthy of each other.—*Popular Guide to the Ob. of Nature.*

SKETCHES OF THE WEST.—The intelligent correspondent of the New York American writes as follows from Monroe, in Michigan:

The Monroites are a driving people in their way. They are now building a steam boat of the largest class, which will not cost less than \$45,000, to ply directly between here and Buffalo, and this morning I saw launched a beautiful schooner, for the lake navigation. It was the first launch that had ever taken place at Monroe, and the occasion caused a general turn out of the inhabitants, who hurried to the spot, a mile or two off, upon horses of every variety of appearance. There was the bull-necked French poney and his scraggy-looking Indian cousin, the sleek spongy-looking Ohio horse and the clean-limbed quickly-gathering Kentuckian, galloping between the swift but shuffling Illinois pacer and the high-actioned tight-looking New-York trotter. Every one rode as if for a wager, and when we drew our reins the talk about horse-flesh superseding almost the interest of the schooner, showed that the Monroites, like Catiline and N. Purdy, deserve to be celebrated for their judgment in these matters.

A very good and full band of Amateur Musicians composed of respectable private individuals of the village, came at last upon the ground, and changed the subject to the name of the new vessel which several wanted to alter before launching, from the hacknied one of the Diana to the more characteristic sound of *Tecumseh*, the spot being so celebrated in the memory of that great chief. "You knew Tecumseh then, Sir," said I to an old gentleman, who, I was informed, had been field officer during the late war, and engaged in several battles. "I did sir, and he was as thorough a gentleman and as high-toned an officer as any in the British service." The chief, you know, actually held his commission as a general officer immediately from the king. "What do you think then sir, of his massacre upon this spot," I rejoined. "The barbarity of that act, sir, was only in accordance with Indian ideas of warfare. The disgrace of it attaches entirely to the English officer (Proctor,) who permitted, perhaps sanctioned, the atrocity. The old officer's blood seemed to kindle anew as he dwelt upon that horrible slaughter of a force which had capitulated on honorable terms with a full reliance on the foe for protection. I asked him about the sick and wounded, who were burnt up in the hospital or shot to death as they ran shrieking through the flames. "I saw their bones," he replied, when the ruins were still recent.

I came on with the corps of Kentuckians which advanced soon after into this country and subsequently so eagerly avenged their countrymen at the battle of the Thames. I walked to the spot where the wounded met their fate, with several others. Richard M. Johnson was one of the number. We looked into the pit, and could see the charred bones and dismembered limbs and sometimes half burnt bodies, plainly below. The men muttered the deepest curses. Col. J. spoke not a word, but the tears rained from his eyes like water, and turning away, he exclaimed, "There lies the best blood in Kentucky, poured out like water." I have as nearly as I can the very words of the veteran Colonel in describing this sad spectacle. Of the 700 young men murdered here, the greater part were students at law, young physicians, and merchants, and the sons of opulent farmers, and in short the very flower of the youth of Kentucky. The event threw the whole of that State into mourning. Speaking of the troops who were concerned in the early operations of these regions, I have heard a number of interesting accounts from different persons of the formation of several corps. One of these, though I may very probably in trying to recall the particulars, confound them with the incidents of another, I will venture to repeat. A graduate of Williams' College, Massachusetts, who had been recently admitted to the bar, was riding through the State of Kentucky, perhaps with the design of finding some favorable point at which to fix his abode and commence the practice of his profession, when he was accosted near a village by a mounted traveller, who mentioning that he was a planter of the country, invited the young advocate with all the freedom of western hospitality to dine at his house the following day.—The invitation was accepted; and the eastern gentleman arriving at the mansion of the unknown host, found a large party collected, the majority of which were well acquainted with each other, while many were strangers, like himself, and invited apparently in the same manner. The dinner however was got through with socially enough, and all felt that easy confidence in the fellowship and good feeling of each other which is the soul of good society. The host then rising, described briefly the state of the north-western frontier, and produced a commission from his pocket to raise a corps and march at once thither. They enlisted to a man; their entertainer provided them on the spot with the necessary stores and munitions, and the band of volunteers started in a few hours on their march to the border.

The name of the noble host was not mentioned, but the eastern adventurer, who was elected a Lieutenant upon the spot, and soon after became a Captain, was said to have been better known since as Colonel, General, Governor, and lastly Mr. SECRETARY Cass.—*Spirit of the Age.*

BEAUTIFUL EXTRACT.—When Tamerlane had finished building his pyramid of seventy thousand skulls, and was seen standing at the gate of Damascus glittering with steel, with his battle-axe on his shoulder, till his fierce hosts fled out to new victories and carnage, the pale onlooker might have fancied that nature was in her death throes, and the sun of manhood seemed setting in seas of blood. Yet it might be on the very gala-day of Tamerlane, a little boy was playing nine pins in the streets of Mentz, whose history was more important to man than twenty Tamerlanes! Mhe Tartan Kahn, with his shaggy demons of the wilderness, passed away like a whirlwind, to be forgotten forever—and that German artisan has wrought a benefit, which is yet immeasurably expanding itself, and will continue to expand itself through all countries and through all time. What are the conquests and expeditions of the whole corporation of captains, from Walter the penniless to Napoleon Bonaparte, compared with these moveable types of Johannes Faust?—*Eclectic Jour. of Science.*

MILTON'S CHARACTER OF A MODERN POLITICIAN.—This is the masterpiece of a modern politician: how to qualify and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks; how rapine may serve itself with the fair and honorable pretences of public good; how the puny law may be brought under the wardship and control of lust and will; in which attempt if they fall short, then must a superficial color of reputation by all means, direct or indirect, be gotten to wash over the unsightly bruise of honor. To make men governable in this manner, their precepts mainly tend to break a national spirit and courage, by countenancing open riot, luxury, and ignorance, till having thus disfigured and made men beneath men, as Juno in the fable of Io, they deliver up the poor transformed heifer of the commonwealth to be stung and vexed with the breeze and goad of oppression, under the custody of some Argus with a hundred eyes of jealousy. To be plainer, sir, how to solder, how to stop a leak, how to keep up the floating carcass of a crazy and diseased monarchy or state, betwixt wind and water, swimming still upon her own dead lees, that now is the deep design of a politician.—*Am. Quarterly Obs.*

TRIFLES CONSTITUTE PERFECTION.—A friend called on Michael Angelo, who was finishing a statue; some time afterward she called again; the sculptor was still at his work. The friend looking at the figure, exclaimed, You have been idle since I saw you last! By no means, replied the sculptor, I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb. Well, well, said his friend, but all these are trifles. It may be so, replied Angelo, but recollect that trifles make perfection, and perfection is no trifle.—*Penny Magazine.*

NEWSPAPERS.—I positively never knew a man in the country who was too poor to take a newspaper. Yet two out of three, even respectable people, read no paper but what they borrow. As I speak generally, I hope to offend none. If I do, the greater the necessity to speak out. Every man is able conveniently to take a weekly newspaper. The cost is four pence a week. How many who think themselves too poor to take a newspaper, pay as much daily for drink. Miserable man, thou art poor indeed!—*DR. FRANKLIN.*

POLITICAL APHORISM BY HEINSE.—All constitutions are bad, if the government is not in the hands of the wisest. All the difference between a democracy and a monarchy is this:—that in the former 500,000 and some odd fools may decide against 400,000 sensible people, and, in the latter, one fool may ruin 999,999 philosophers—if they will let him.—*Imperial Mag.*

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